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HISTORICAL ADDRESS

ON THE

ONE HUNDRED AND FIFTIETH ANNIVERSARY

OF THE GATHERING OF THE

CONGREGATIONAL CHURCH, KINGSTON, N. H.



SEPTEMBER 28, (17, O. S.) 1875,

BY REV. J. H. MELLISH, A FORMER PASTOR.




TO WHICH IS PREFIXED

AN ACCOUNT OF THE EXERCISES,

BY REV. J. CHAPMAN, THE PRESENT PASTOR.

AND TO WHICH IS ADDED AN APPENDIX.

PROVIDENCE:
PRINTED BY THE PROVIDENCE PRESS COMPANY.
1876.

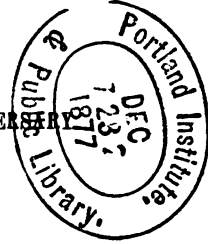


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CELEBRATION OF THE TRI-SEMI-CENTENNIAL.

THE 150th Anniversary of the gathering of the Congregational Church, Kingston, N. H., was observed September 28th, 1875.

The Introductory services, in the Church, were conducted by Rev. G. W. Thompson, pastor in 1840, and Rev. P. S. Boyd. A letter from Rev. S. Byington was read by Rev. E. G. Street, and the secretary, D. Bakie, read letters from E. G. Frothingham, Esq. and Calvin Thayer, son of Dr. E. Thayer, who was ordained here ninety-nine years ago.

The discourse was by Rev. J. H. Mellish, and Rev. J. C. White made the closing prayer.

After the collation, at which it is said near five hundred persons sat down, the president, L. D. Penslee, called the people to order, and under the direction of the marshal, Ora Pearson Patten, a procession was formed and led by the Brass Band to the platform on the spot where the old three-story meeting-house stood for one hundred years. After some introductory remarks, the president called upon the following persons, who made brief and appropriate addresses:—S. W. Mason, Esq., of Chelsea, Mass., a son of a former minister; Rev. A. B. Peabody, of Stratham; Rev. George E. Street, of Exeter; Rev. W. A. Patten, a native of the town; Rev. F. A. Warfield, of Greenfield, Mass.; Rev. W. Thompson; Dr. Eastman, of Hampstead; Deacon J. Dow, of Hampton; Hon. Amos Tuck, of Exeter; and the marshal, O. P. Patten, made the closing address.

The speeches were interspersed with music by the band and the choir, assisted by Mrs. Stevens. One of the hymns (A) was written for the occasion, by F. B. Patten, a student of Harvard College and son of a former member of the Church.

In addition to the persons named, there were representatives from churches in the vicinity. From the Free Baptist Church in Danville, Rev. J. A. Lowell, and delegate. From the M. E. Church, Kingston, Rev. James Cairnes; from Atkinson, Rev. Jesse Page; from Plaistow, Deacon Kimball and Dr. Kelley; from West Amesbury, Mass., Rev. L. Gregory and Mr. Sargent; from Hampton, Mr. Hobbs; and many others.

INTRODUCTION.

The reader will observe that matters which could not well be included in a brief address are to be found in an appendix: also that certain biographical statements, contained in the address as delivered, are transferred to this appendix.

Several dates are given with greater accuracy than was then attained. In respect to Style I have aimed to follow original authorities — Old Style to September, 1752. But where there is double dating for any YEAR before this, the latest, or that corresponding to New Style, is given. In a few instances of printed dates consulted, I have not felt certain which Style was employed.

Brevity of narration was necessary, in order to bring within due bounds this part of the exercises of the Tri-Semi-Centennial Celebration. Of course, the earlier portion of the history contemplated, so far as it could be recovered, had the first claim to attention on such an occasion. Indeed, no attempt is made to portray the ministry of pastors and other preachers who have succeeded Rev. ORA Pearson, a majority of whom are still living.

I have curbed a strong inclination to draw out the sentiments and reflections, which the study of the subject in hand suggested, in tracing various currents of influence and their operation through several generations of a local New England community.

Without further remark, a former pastor who affectionately remembers the people of his charge, dedicates to them this contribution to the grateful public recognition of the work, in our behalf, of those who have gone before us, with the prayer that there may be a rekindling of that holy faith which takes hold on the hand of God, and warrants the confident hope that a large measure of his favor will be bestowed in the future.

J. H. M.

NORTH SCITUATE, R. I., July, 1876.

ADDRESS.

BELOVED FRIENDS :

When, in June last, I received an invitation from the Congregational Society in Kingston, to deliver a Historical address on this one hundred and fiftieth anniversary of the gathering of the Church, the response of my heart was to go back in this way to the scenes of such dear associations.

Then the thought came to me of the necessary limitations which long absence and distant residence would impose upon me in an attempt fittingly to perform such a service.

But I had the kind encouragement of help from your beloved pastor in consulting for me town and church records, also of obtaining access to the valuable manuscript history by the late Mr. Colcord Patten. To your pastor, and to the heirs of Mr. Patten, my hearty thanks are due for this assistance.

I have gleaned from a variety of sources, and if the topics introduced are not treated so much according to their relative importance as according to my opportunities for research, I am sure of your kind indulgence in view of my short-comings in the presentation of the theme.

Although, in the year 1641, New Hampshire was united to Massachusetts in colonial jurisdiction, it was never merged in Massachusetts, as the Plymouth colony came to be in process of time, but always retained its own distinctive character, and had some separate laws and usages and features of administration applicable to its own special conditions.

This political union continued for the space of a century, excepting that it was suspended by royal authority for about six years from 1680, and again for about ten years from 1692.

During this last interval, a grant of a township of land, signed by John Usher, Lieutenant-Governor of the Province of New Hampshire, and dated New Castle, August 6, 1694, was made to James Prescott and others, of Hampton.

The charter for this grant provided that "the same be a town corporate by the name Kingstown." Its territory is now nearly covered by the four towns, Kingston, East Kingston, Danville and Sandown.

Not long after the date of the grant, the beginning of a settlement was attempted. But about the same time, after a brief interval of peace with the Indians, as respects this and the neighboring parts of New England, there was a fresh outbreak of savage hostilities, which had so discouraging an effect that most of the settlers returned to their former homes.

In the year 1700 the commonners had a meeting to consult respecting the division of their lands.

The treaty of Ryswick, between France and Great Britain, was concluded in 1697, and a treaty of the colonists with the Indians in 1699; but war with the Indians broke out in a sudden manner in 1703.

In reality, in these and succeeding years, in this part of the country, the Indian wars that so grievously afflicted these towns were with the French power, for the Indians who took a part in them were mostly from Canada and Maine, and were instigated by French officials and Jesuit missionaries.

Some settlements on the river courses suffered most, but this whole region was in a continued state of anxiety and dread. Patrolmen and scouts were employed to be on the watch against savage incursions. At night it was the practice of families to go to garrisons for protection.

In 1705, some who had left the town, petitioned for leave to return to their lands. This was allowed on condition that a fort should be built in the centre of the town, a parsonage laid out, and a minister settled "within three years." Some cattle were killed by the Indians in 1706. Ensign Tristram Sanborn (E. 4), in one of these years, leaving his family at Hampton, built a camp of logs. One day, on returning from the Great Meadows, where he had been to cut his grass, he found that the Indians had reduced his camp to ashes. He afterwards built a garrison on his land, which was on Exeter road. Advantage was once taken of the absence of the men for an attack upon this garrison by a party of savages. The female inmates made a successful defence; the assailants

retreated, and the next day the dead body of an Indian was found not far from the garrison.

In 1707 eight men left the town contrary to the provisions of a statute respecting frontier towns, were complained of to the government by the inhabitants, and dealt with according to law.

July 22, Stephen and Jacob Gilman, on the road from Kingston to Exeter, had their horses shot under them, being attacked by a party of seven Indians. One of them escaped to a garrison in Exeter, and the other to a garrison in Kingston.

September 17, Henry Elkins was slain by the Indians, while seeking for a horse in the woods.

July 10. 1710. The Indians killed Samuel Winslow and Samuel Huntton, and captured Jacob Gilman and Philip Huntton, whom they took with them to Canada. These last purchased their freedom by building a saw mill.

In 1712, Stephen Gilman and Ebenezer Stevens were wounded. Gilman was taken and put to death.

This war lasted about ten years.

July, 1713, a treaty of peace with the Indians was concluded. The same year the treaty of Utrecht was ratified between France and England. Nine years cessation of Indian hostilities followed.

Kingston had a share in the sufferings of the next Indian war, which began in 1722, and ended by a treaty with the Penobscots in 1725. This war had a like origin with the preceding ones, although England and France were then nominally at peace.

In May, 1724, Indians entered the town and captured Peter Colcord, Ephraim Severance, and two children of Ebenezer Stevens, taking them to Canada. The children were ransomed. Colcord, a smart active young man of nineteen, about six months later, made his escape and returned to his friends.

The last Indian tragedy which belongs to the history of Kingston, occurred on the borders of the beautiful pond in the rear of the church in which we are now assembled. In September, 1724, Jabez Colman and son, while gathering some corn-stalks, were attacked and killed.

But the simple mention of occurrences of this kind can give no adequate idea of the miseries and solicitude and fears that pressed upon the first settlers in this region.

The people here had in memory what happened at Oyster River, now

Durham, in 1694, and shuddered in 1708, at the fate of Haverhill, in Massachusetts, only twelve miles from Kingston Plains. They must be ever on their guard against a cunning and lurking foe. There were forays upon their cattle and depredations upon their crops, and the people impoverished by the increased taxes necessarily levied to provide for military expenses, as well as by the large diversion of their means and labor from the pursuits of peace.

In the month of June, 1700, there was a town meeting to see about hiring a minister, at which it was voted to have a minister if he could be obtained.

This was a subject which would receive attention from such a class of settlers as men of Hampton. For Hampton was as distinctively Puritan in its origin as were Salem and Dorchester and Roxbury in Massachusetts.

Indeed, as early as 1636, the General Court of Massachusetts empowered Dummer and Spencer of Newbury to build a house in Hampton at the expense of the colony, doubtless with the hope of gaining some advantage in the adjustment of an intricate question of boundary; and the settlers in 1638 received their act of incorporation from the same authority, and for many years Hampton was considered as belonging to Massachusetts. Its settlers were many of them Puritans from the county of Norfolk, England. John Sanborn, whose descendents are here very numerous, came to Hampton from Derbyshire, England, in 1636.

Besides the Hampton men, grantees of Kingston, those who joined them, chiefly from towns in Essex county, Massachusetts, had like religious sympathies and associations.

To a community thus constituted it would be a matter of course that as soon as practicable public provision should be made for the regular maintenance of the preaching of the gospel.

In the town records for 1702, where lots are described, lot fourteen is assigned to the Parsonage. The next year there appears a grant of one hundred acres of land and a house lot to the first minister the town shall call and settle in the work of the ministry; also, a vote determining the site of a meeting-house.

At a town meeting at Aaron Sleeper's garrison, December 12, 1705, one object of which was "to consider of some way to secure a minister to be with us," a committee was chosen "to look out for and agree with

a minister; that the men thus chosen shall not exceed £40 a year, but shall agree with him as much under £40 as they can."

Voted, also, to build a meeting-house near the house of Moses Elkins. This was on the Plains, nearly opposite to what is now called Scotland road.

Sometime during the year 1707 the town built its first meeting-house. Ensign Tristram Sanborn, before mentioned, was on the building committee.

October, 1707, Mr. Benjamin Choate (B. 1), was hired to preach on a salary of £50 a year:—£30 current silver money, and £20 in labor and provision pay. Also, a grant of land was voted to him by the town.

The record of a vote is found from time to time "that the town give Rev. B. Choate forty cords of wood this year." Mr. Choate has in the records the title "Reverend" by courtesy, although it does not appear that he ever sought ordination to the ministry.

April 16, 1716, a committee was chosen to confer with Mr. Benjamin Choate, "upon terms of continuance with us in the work of the ministry." Also, a vote to "add £10 to the salary, making the whole £60, at the end of two years £5 more, if he continues with us in the work of the ministry." Also, a vote that "£40 shall be presented to him when he builds a house in this town." Five voters entered their dissent from this last vote. Mr. Choate seems to have been the minister of the town for ten years or more.

February 16, 1721, the town gave a call to be their minister to Mr. William Thompson* (B. 2), with an offer of a salary of £80 a year;—£40 money and £40 provision pay. Also, "a grant of land to Mr. Thompson provided he be our ordained minister, and continue with us in the work of the ministry ten or fifteen years, except God should take him away by death." Also, the use of the Parsonage meadow "during the term of his natural life." There is besides a record of a grant of land to him dated April 5, 1721.

Mr. Thompson's answer to this call, in the affirmative, is given in full on the town book (B. 2, end), but I have found from no source the least hint of what prevented his ordination and settlement here in the ministry, nor have I been able to find out how long he preached here. In 1724, he declined a call to settle as pastor in Wells, Maine. As late as 1725, the town of Kingston paid him a small sum for preaching. On

*The correct orthography is *Tompson*.

the *Kingston Church* book, October 30, 1728, is the marriage of the "Rev. Mr. William Thompson to Anna Hubbard, by Rev. Ward Clark."

Coming to the year 1725, let us take a view of the settled part of the Province of New Hampshire.

It was, perhaps, about two-thirds of what is now Rockingham county; and, in Stratford county, Dover, and several adjoining towns, and Durham, all belonging to the original grant of that old town—Dover. There were two or three other settlements which a change of the boundary line has brought into New Hampshire, but which were then in Massachusetts.

Originally the borders of the Merrimac, in Massachusetts, and to some extent in New Hampshire, as far north as the neighborhood of Concord, and points between the Merrimac, in Massachusetts, and the southern part of the boundary between Maine and New Hampshire, were occupied by affiliated tribes, or, more properly speaking, sub-divisions of one tribe of Indians, sometimes called Pawtuckets, the name of that part whose headquarters were at Wamesit, exactly where the city of Lowell now stands, and sometimes called Pennacooks, the name of those whose headquarters were at Concord. One thousand is believed to be a liberal estimate of the total number of all these Indians twenty years before Kingston was incorporated. From various causes, by removal and otherwise, their number diminished rapidly, and in 1725, there could have been but a few scores of them, all told.

All the northern and all the western part of what now constitutes New Hampshire, excepting one settlement in the south-west corner, was at that time nearly destitute of inhabitants. In Vermont there was a very small isolated tribe of Indians in the north-east corner, and one white settlement, about a year old, in the south-east part.

Here was a vast tract of solitary wilderness, extending northward many leagues beyond the southern boundary of Canada, unvisited save by the adventurous hunter or when crossed by the savage warrior.

Prior to the organization of this church, there were ten churches of the Congregational order in Rockingham county, and that of Dover and Stratford county.

A Presbyterian church was organized in Derry, in 1719, and the Friends had societies in Dover and in Seabrook.

April 19, 1725, marks the date of the call of the town of Kingston to Mr. Ward Clark (B. 3). He was not only to be the minister of the

town, but the first pastor of the church :—£80 salary was voted and £10 added before settlement.

One hundred and fifty years ago to-day—"The Church was gathered September 17, (O. S.) 1725,"—this date being equivalent to September 28, New Style. Twenty-three members,—twelve males and eleven females,—were united together in Church covenant. (C.) It is known that nine of these brought letters from Hampton, and that on September 12, seven persons were dismissed from the Church in Hampton Falls, to become connected with a church to be formed in Kingston.

Besides the people of Kingston, according to its ancient boundaries, who were to welcome the new pastor, the early settlers of Chester came ten miles on horseback, to attend meeting here.

Then, the day of an ordination was a great day not only for the place itself but for all its vicinity.

Mr. Clark was ordained September 29. The sermon was preached by Rev. John Odlin, of Exeter, the step-father of the candidate. The text was from I. Timothy, 6 : 11, 12. The subject was—"Christian courage necessary for a Gospel Minister. It was afterwards printed at Boston, and "Prefaced by two of the Reverend Presbyters who assisted at the Ordination." The two members of the Council referred to, were Rev. Caleb Cushing, of Salisbury, Mass., and Rev. Nathaniel Gookin, of Hampton.

In this preface it is observed that the sermon was preached "not by the young gentleman who was then ordained, but by one of his fathers in the ministry."

It is also stated "that the general and grateful acceptance which the sermon met with, when preached," had "provoked many to subscribe for the printing of it."*

A list of the heads of families in Kingston, when Rev. Ward Clark took charge of the Church, is given in the Church book. There were in all, eighty-one. (D.) Fifty surnames are found in this list. Six heads of families had the name Sleeper. Aaron Sleeper, called here "the aged," had seventeen children by his first wife, and two by his second wife.

The names Bean, Sanborn, and Webster, are represented by four families each.

*There is a copy in Brown University Library—Ord. Serm. Vol. 52.

Most of these fifty surnames, are now found in the families of this and the neighboring towns.

One man is described as a Quaker—the solitary exception, it should seem, of any householder in this town, having connection with any religious society not of the Congregational denomination.

Samuel Welch, in this list, had a son, Samuel, born February 13, 1711,* who died at Bow, April 5, 1823; thus attaining the age of more than one hundred and twelve years.

So far as I am informed the only other native of Kingston, deceased, who has lived more than one hundred years, is Abigail Sanborn, who belonged to the Society of Shakers, and died at Canterbury, at the age of one hundred and one years.

From this time Kingston received frequent accessions of new families.

Mr. Clark was an active public-spirited man, beloved as a pastor by his parishioners, and much attached to the people of his charge. Some of the noble elms that beautify the spacious green here, are said to have been planted by his hand. For several years the amount added to his regular salary by vote of the town, was £20. The town also made to him liberal grants of land.

During his ministry the town built, in 1732, its second meeting-house. (F.) A tower, one hundred feet in height, was built for it some years later. A bell is said to have been presented by the King of England, of which tradition avers that it came no farther than Boston, from which place an inferior one was sent here as a substitute.

The first meeting-house stood for many years after the erection of the new one. It was used for holding town meetings as late as 1764. The bell was used not only during Mr. Clark's ministry, but that of his successor. In 1768, the town voted "to buy a larger bell for the meeting-house."

In June, 1735, a terrible disease called "the throat distemper," first made its appearance in Kingston. Of the first forty seized with it not one recovered. In about fourteen months one hundred and thirteen died, ninety-six of whom were under ten years of age;—this included nearly all the young children in the town. The wife of Rev. Ward Clark and his two children were among the victims of this scourge.

Note,—in the Church book at the end of the year 1735,—"This mortality was by a kanker quincy, which mostly seized upon young people,

*This date is from the family list on the Town book. The date given in N. H. Col. His. and Mis. 1823, (September 1, 1710,) makes his age too great by a few months.

and has proved exceeding mortal in several other towns. It is supposed there never was the like before in this country." Prof. William Franklin Webster, (K. 31.) once told me, that when he was in Germany, he found in a German medical work, the statement that the first recorded instance of the appearance of this specific disease in the whole world, was in this town.

Mr. Clark died in Exeter, after a long sickness, May 6, 1737, thus ending a ministry of more than eleven years and a half.

In his will he left a bequest, the same being a considerable portion of his estate, "to the beloved people of his charge," the income of which was applied to the support of the gospel.

During his pastorate one hundred and thirty persons were received to the church, and four hundred and seventy-one baptized.

June 9, 1737, the month succeeding the death of Mr. Clark, the town gave to Mr. Peter Coffin, a call to settle in the ministry. Eighteen voters recorded their dissent and the settlement was not effected.

August 10, 1737, Rev. Joseph Seccombe (B. 4) was invited to preach at Kingston, by a committee appointed by the church.

A little more than two months after he began, the church voted heartily and unanimously, October 17, 1737, to invite him to take the charge as pastor. This was followed, one week later, October 24, by a unanimous vote of the town that he should be their minister.

In a very cordial letter of acceptance, he mentioned, as matters of thanksgiving, "the universal attendance upon public worship," and "the diligent and serious attention to the word of God."

The day appointed for installation services was November 23. Letters were sent to pastors of twelve churches, one of them being Dr. Sewall, of the Old South, Boston, seven of Essex county, Mass., and four of New Hampshire. Mr. Seccombe himself preached the sermon from Mark 7: 37.

This was a time of rapid increase of population, and soon other churches were colonized from the church here.

The town of East Kingston was set off and incorporated in 1738, and a church organized there, December 19, 1739. The month preceding, November 4, ten persons were dismissed from Kingston to join there, and the next year, thirty-three. Still, there were many who did not like to give up attending worship at Kingston Plains, and in 1740, forty-three persons "requested to still belong to the old Parish."

Mr. Peter Coffin, (I. 1.) who preached as candidate at Kingston, after the death of Rev. Ward Clark, was ordained pastor at East Kingston, when the church was organized, and dismissed in 1772, after a pastorate of nearly thirty-three years.

In 1750, thirty-one persons were dismissed to the church in Brentwood.

In November, 1759, ten were dismissed to organize a church in Sandown, of which Rev. Josiah Cotton, (I. 2.) was the first pastor.

In the settlement of Salisbury, in 1749—then called Stevenstown—a large draft of men was made from Kingston. It is stated that fifty-four of the fifty-seven grantees, belonged to Kingston; that is, I presume, from the town as originally bounded. One of the settlers was Ebenezer Webster, who went there in 1763, grandson of Ebenezer Webster, of Hampton, one of the grantees of Kingston, who came here in 1700. He was the father of Hon. Daniel Webster, the surnames of some of whose ancestors, as Judkins, Bachelder, Eastman, French and Severance, have here a familiar sound,

Dr. Joseph Bartlett went from Kingston,—where he married Hannah, daughter of Lieut. Samuel Colcord,—to Salisbury, the birth-place of their son, Hon. Ichabod Bartlett.

Other towns also, as they were opened for settlement, received families from Kingston.

Danville, first called Hawke, was set off from Kingston, as a distinct town, February 22, 1760. Mr. John Page, (I. 3,) was ordained pastor at Danville, December 21, 1763, and died there January 29, 1783, thus closing a ministry of more than nineteen years.

During the ministry of Mr. Seccombe, which continued until his death, September 15, 1760,—a period of nearly twenty-three years, there were received to the church, three hundred and thirty-eight members. The number of baptisms was twelve hundred and fifty-seven. There were but seven months of this time in which some did not receive this ordinance.

By a plan formally indorsed by a Synod which met in 1662, and adopted by many New England churches, persons of reputable character owned the church covenant and had their children baptized, without being received into full communion. This practice, known as the "Half-way covenant," (G.) was long in use here.

We find in the record of baptisms, April 8, 1744, "Coffee, negro ser-

vant of Ebenezer Stevens. Esq." Among births on the town book, are recorded those of Dinah Black, November, 1752, and Cæsar Black, August 17, 1754,—servants of Ebenezer Stevens, son of the foregoing. (E. 11.)

Slavery was at that time tolerated by public opinion in New England, though the original seizure of negroes in Africa was generally condemned. Occasionally contemporaries of Mr. Seccombe among the clergy, were slave owners, as Parsons of Newbury, and Edwards of Northampton, Mass., and Walker of Concord, N. H. Here in Kingston, Peter, a black fellow—servant of Dr. Josiah Bartlett—was credited to the town's quota as a soldier of the Revolution—1782.

But, at the time of the Revolution, opposition to the curse of human slavery, took an earnest and emphatic form, as a most natural sequence of discussion of the principles of human freedom.

I have not the data for clearly defining the attitude of Mr. Seccombe toward the great revival—1740, and after.

I think, however, that it was favorable. Some ministers of that day gave public expression to their sentiments conjointly on either side. So far as I know, Mr. Seccombe's name is not found associated with such manifestoes.

There was a "Ministers' meeting," partly in Massachusetts and partly in New Hampshire, which joined with another contiguous in Massachusetts. in 1745, in a letter to the Associated Ministers of Boston and Charlestown, desiring them not to admit Whitefield into their pulpits. Among signatures to this letter are found those of Coffin of East Kingston, and Fogg of Kensington. It seems to me that if Mr. Seccombe had been in sympathy with their views he would have united with them.

It may be mentioned also that the Boston ministers, for whom Mr. Seccombe appears to have had the strongest personal regard,—Dr. Sewall, and his colleague, Rev. Thomas Prince, and Dr. Colman,—were decided and earnest friends of the Revival.

After the death of Mr. Seccombe, nearly two years intervened before the settlement of his successor, during which time sixty-one persons were baptized.

February 8, 1762. The town gave a call to Mr. Amos Toppan, (B.5) to be their minister. He was ordained August 18. Great preparations were made for the occasion, and a liberal entertainment furnished at the

expense of the town. Mr. Toppan was pastor nearly nine years, until his death, June 23, 1771.

During his pastorate, twenty-five were admitted to the church, and sixty-five baptized.

After Mr. Toppan's death, the church remained vacant about five years and a half, during which time there were fifty-two baptisms.

About six months after the death of Mr. Toppan, the town voted to hire Mr. Stephen Peabody to preach. A year later, January 18, 1773, voted a call to Mr. Nathaniel Niles. Twenty voters dissented. Same year, April 20, refused a call to Mr. Lancaster, (Rev. Stephen Lancaster.) July 15, voted a call to Joshua Noyes. Dec. 30, 1773, voted a call to Moses Everett. Twenty-three dissented and he declined. October 6, 1774, voted to give Joseph Appleton (K. 5) a call. Twenty-six dissented and he declined. The chief reason for this dissent was not probably objection to the candidates personally. A change had begun to come over the town. Its original homogeneity in attachment to one religious denomination was broken. In the latter part of Mr. Seccombe's pastorate, in 1757, for the first time, a few Baptists and Quakers refused to pay taxes for the minister's support. Still there were but very few belonging to other organizations than the "standing order." There was, however, developed a feeling against raising money by the town for preaching, sufficiently strong to discourage candidates from accepting offers for settlement.

It may be noted that Mr. Everett was ordained minister of Dorchester, Mass., just one hundred and one years ago, to-day.

In 1776, the town gave a call to Mr. Elisha Thayer, (B. 6,) who was ordained December 18, of that year. After he came here the people were not long in discovering that he was a man of extraordinary merit, and he gained at the first a very high place in their respect and confidence, which he held to the close of his life.

His ministry here was attended with difficulties though not such as to disturb the harmony of his personal relations with the people.

By the demoralizing influence of the war of the Revolution, forms of skepticism, already introduced, acquired a fearful impetus. The anxieties, hardships, and moral temptations of this contest also turned many minds aside from attention to divine truth. The general prosperity of this and other towns around, including religious interests, was very much impaired. Other denominations made some attempts to work here

but it was a time of religious declension and decay of regard for the ordinances of the gospel.

Dr. Thayer died April 3, 1812, completing a ministry here of more than thirty-five years. One hundred and twenty-one persons were baptized during this time, and thirty-six added to the church.

Dr. Thayer's friend, Rev. J. H. Church, D. D., of Pelham, preached his funeral discourse, in which is presented a statement of the leading points in his character and history. There is a marked appropriateness in the text which was selected for the occasion. It is from the prophecy of Ezekiel, chap. 33, v. 33: "THEN SHALL THEY KNOW THAT A PROPHET HATH BEEN AMONG THEM." It is noteworthy that the public reading from a volume of Dr. Thayer's sermons, published after his death, became to some of his flock a most precious means of grace, who hearing after his decease the words which the devoted pastor spake while he was yet with them, were hopefully converted to Christ.

Some months after the death of Dr. Thayer, Mr. Hervey Wilbur, (B. 7,) came to Kingston, not having at that time received ordination. He engaged zealously in the work of the gospel, and initiated some important measures for religious improvement; among these the establishment of a catechetical society. He appears to have been here at least as early as the first part of the year 1813, but I do not know how many months were included in this service. I anticipate the order of time to add that according to a statement in the Minutes of the Rockingham County Conference, 1851, he preached here a year or more before the settlement of Mr. Turner. His son, H. B. Wilbur, M. D., of Syracuse, N. Y., writes that he was settled at Wendell, Mass., directly after leaving Kingston. The date of his ordination at Wendell, is Jan. 1, 1817.

In the year 1813, the Society for the Promotion of Christian Knowledge, turned its attention to towns in Rockingham and Strafford counties, where churches once flourishing had become greatly reduced in numbers and influence.

Inquiry respecting Kingston, showed that there were eighty-two families whose preferences were for the Congregational denomination, and forty-seven for the Baptists, Universalists and Methodists.

The Methodist society was organized in 1801, but at this time had very little activity. The Baptists and Universalists had here, I think, no formal organization.

The Congregational Church had twenty members, the aged Deacon Stevens being the only surviving male member. (E. 13.)

Still, there was cheering evidence that the good seed sown by Dr. Thayer, was not lost.

Under the direction of the society which has been named, Rev. Thomas Holt visited Kingston. and reported,—Sabbath, September 12, 1813,—large audiences, profound and deep solemnity, several admissions to the church, and several baptisms.

Rev. Ephraim Abbot and Rev. Isaac Jones performed short missions under the same direction.

In the Spring of 1814, Mr. Federal Burt came here for three months, but was to include in his labors some service in East Kingston, Hawke and Sandown.

In this time, he preached fifty sermons in Kingston, to attentive, solemn and increasing assemblies, besides delivering four funeral discourses; and conducted expository meetings, eight meetings of a catechetical society of thirty members, religious reading meetings, visited schools and sick persons, and made family visits.

Rev. Timothy Flint performed a short mission here in the Autumn, and reported all the audiences in this town as full, attentive and solemn. His commission for the early part of the year 1815, also included service here. Rev. Jonathan Homer also was sent here on a similar mission.

The next name in this connection is that of Rev. John Turner, (B. 8,) who had been similarly employed, with great acceptance, in towns in Maine, and in the neighborhood of Lake Winnipiseogee in this State.

It is recorded in the transactions of the Society, that he "While at Kingston gave so encouraging an account of his reception, with such grateful expressions of obligation from a committee of the place, that the directors voted a grant of \$60 annually for five years, provided he should become settled in the ministry at Kingston, and continue in office that term of time, on condition of his performing six weeks missionary service annually in the vicinity of Kingston under the direction of the Society."

Up to this time, since the death of Dr. Thayer, there had been thirty-two persons admitted to the church; twenty-four of whom were received within the first eighteen months. The number of baptisms was thirteen.

Rev. John Turner, like his predecessors, received a call to settle from the town, and was installed pastor January 1, 1818. Certain voters,

who were opposed to this proceeding, sent to the Council a written remonstrance against it. (H.)

After Mr. Turner's settlement, the authorities of the town refused to pay the whole of the income of the parsonage property for the Congregational society. It was contended that other denominations ought to have a share. The same view was at length taken of the use of the meeting-house as a place of public worship.

A law-suit ensued. The Court decided that the legacy of the first minister, Rev. Ward Clark, left "to the beloved people of his charge," belonged to the whole town. Since then the income of the whole parsonage property has been divided among the different denominations, according to the will expressed, annually, by the several tax-payers. (H. end.)

I cannot in a few paragraphs give any adequate account of the strife of those days.

The principal leaders against the Congregationalists were not members of any church, but wished to have different preaching. They appear not to have been very particular about the denomination.

On one Sunday for which they had hired a man not a Congregationalist who was without a pastoral charge, with the intention of having him take possession of the pulpit, Mr. Turner began the services first from a pew; and, as no one would take the responsibility of putting him down, he concluded before the other minister conducted service.

A Congregational deacon was fined on a charge of forcibly entering the house on a Sunday morning, and not paying the fine, was imprisoned for thirty days. There was great bitterness of party spirit.

Mr. Turner is said to have been a man of prepossessing personal appearance, an impressive speaker, a man of courage and steadfastness in maintaining his sentiments. He was dismissed May 1, 1823, closing a pastorate of five years and four months.

Thirteen were received by him to the church here, and forty-seven baptized.

The Congregational meeting-house, now standing, was built in the year 1825. The present is the semi-centennial year of this edifice.

A Society was then organized, and the next pastor, Mr. Ora Pearson, (B. 9.) was settled by the church and society. Rev. Ira Ingraham, of Bradford, Mass., preached the sermon at his ordination March 7, 1827. Aid in sustaining the gospel was sought and obtained

from the society that had already been so helpful to this church. The observance of the Monthly Concert is reported in 1828. In 1829, the favorable influence of the Sabbath School library and of tracts is mentioned. Allusion is also made to the organization of a Temperance Society of fifteen members. It is remarked—"This number may seem small, yet it is considered encouraging as it includes the two physicians of the place. But the evil it is designed to remove is far from being expelled, though somewhat diminished."

The next year he reports the signatures of nearly a hundred members; also monthly distribution of tracts in Kingston and East Kingston. In May, 1832, a cheering report is furnished of religious progress, increase in benevolent contributions, new interest in bible study, large accessions to the church, gain in the cause of temperance, &c.

February, 1832, a unanimous vote of gratitude for seasonable aid granted for the five years past by the Society for the Promotion of Christian Knowledge, was passed.

In this year 1832, the second meeting-house, having stood for one hundred years, was taken down, by order of the town.

Mr. Pearson labored diligently and prayerfully to promote the moral improvement and the eternal interests of his people.

He was diffident in conversation; yet he habitually improved opportunities to speak a word in season to individuals and to families for the religion of the gospel.

Rev. Jacob Cummings, a most competent judge in such matters, spoke of him to me as an excellent biblical scholar.

The enterprise of building a parsonage was successfully accomplished while he was here, although he did not remain to occupy it. This home for the pastor and family has been of great service. It ought to be well considered how much such an investment is worth to this religious society.

A council, called January 9, 1834, very reluctantly acquiesced in Mr. Pearson's request for a dismissal, after which he supplied the pulpit till March, or seven years from the time of his settlement.

The record for this time shows, admissions to the church, eighty-two. Baptisms eighty-six.

Rev. D. D. Tappan preached here the summer of 1834, and the Rev. O. A. Taylor, the summer of 1835.

Rev. Andrew Goven, (B. 10,) preached here as stated supply about

three years—1835-8. For a part of this period of service aid was furnished this church by the New Hampshire Missionary Society.

Rev. James Hobart preached here for a while in the year 1838.

Mr. Josiah L. Case, (B. 11,) was ordained pastor here, October 17, 1839. He preached one Sabbath after his ordination when the church celebrated the Lord's Supper. He attended one funeral, was taken sick of a fever, and died November 15, aged thirty-one years. He had been in Kingston some months and gained a warm place in the hearts of the people.

In intervals, when the church was without a pastor, the venerable Rev. Jonathan Ward, who lived at Brentwood, sometimes rendered gratuitous service.

Mr. George W. W. Thompson, (B. 12,) was ordained pastor of this church, April 29, 1840. When he had been pastor about two years, he felt that the state of his health required a change of location, and in the summer of 1842 he went to Massachusetts. He was dismissed August 29, 1843. In the year 1841, the meeting-house was repaired and enlarged.

Rev. Samuel Mason, (B. 13,) preached here as stated supply three years from July 18, 1843, to July, 1846.

In 1847, some aid was furnished this church in supporting the gospel, by the New Hampshire Missionary Society, but the following year the church became independent of such assistance.

Mr. James Fletcher, (B. 14,) afterwards pastor in North Danvers, Mass., served the church a year or more, 1847-8, as stated supply.

Rev. John Smith, (B. 15,) was installed pastor of this church, July 25, 1848. Mr. S. came here from Wilton, Conn. He was for a time pastor of the First Church in Exeter, where, under his ministry, many united with the church. He was a gentleman of urbane manners and large experience. He remained here but little more than two years, being dismissed September 18, 1850.

Rev. Charles Willey, (B. 16,) followed Mr. Smith, being engaged as stated supply. He came in 1851, and remained one year.

The next settled pastor, (B. 17,) was he who has now the privilege of addressing you. Coming here in the summer of 1854, he was ordained February 14, 1855.

In July, 1867, about twelve years and four months from the date of his ordination, the pastor relinquished the supply of the pulpit, and

subsequently sent in a formal resignation with the view of being regularly dismissed when a Council should be called for the settlement of his successor, which was done at that time.

These years of my abode here, when, for me and mine, I could heartily say, "I DWELL AMONG MINE OWN PEOPLE,"* are filled with grateful memories. But it was during this time that the dark heavy cloud of the great rebellion, hung for four years over our stricken land, and then by the mercy of God passed away.

For the first four of these twelve years the church was self-supporting, then received aid from the New Hampshire Missionary Society for three years, then for the remaining five years was independent.

Rev. Solomon Bixby, (B. 18,) began his labors here as stated supply February 1, 1868. The church again came on the list of aided churches, but during first year of Mr. Bixby's service here it expended nearly \$800 on the meeting-house and parsonage.

Mr. B. remained here until December 20, 1874.

Rev. Jacob Chapman, (B. 19,) was installed pastor of the church June 7, 1872. He was formerly well acquainted with the people, preached here the first quarter of the year 1843, and about five years later received a call to settle as pastor, when other engagements prevented his acceptance.

The number is not large, yet from time to time, men who were either natives of Kingston, or members of the church, have become pastors of Congregational churches. (K. 3, 6, 7, 9, 11, 18, 21, 22, 32.)

Men of the other learned professions have been also members of this church and congregation, besides instructors in colleges, academies, &c., or occupying in the service of the public important civil and military positions. (K. includes some.)

Some from these classes of men belonging both here and elsewhere, have here found companions in life. (e. g. Three under B., thirteen under K., and others.)

Reverting to the time while I was yet with you, I remember as the oldest member of the church, Mrs. Elizabeth Sanborn, widow of Deacon John Q. Sanborn. (E. 17.) She became hopefully pious at the age of sixteen years, and died in 1859, when she was nearly ninety-five years of age.

*2 Kings, 4: 18.

Next in age was Deacon Robert Smith, (E. 18,) long a very active and capable member of the church and society. I have been informed that he was as vigorous at seventy as the most men at fifty. Even in extreme old age his memory was remarkable. He had voted in every election of President, including that of Lincoln, in 1860, excepting that of Washington's first term, which occurred a few months before he became of age. He was born April 12, 1768, and died November 30, 1861. The days of his pilgrimage were ninety-three years and more than seven months.

Oct 1, 1862, Deacon Isaac Sanborn, (E. 21,) died, his age being nearly sixty-nine. Great was his delight in and large his understanding of the divine themes of the gospel of the grace of God.

Fathers and mothers in Israel passed away, but the harvest of death was not confined to these limits. Some of the younger members left us also. And when the war came, our tears were mingled in the universal mourning. What precious lives from among us were laid on the altar of sacrifice for our country.

(e. g. E. 20, 21, 23, each, end. K. 33 and 33 end.)

And since the close of my ministry among you, how often has the messenger come and called away the trusted and the loved.

Deacon Magoon, (E. 23,) remained with you till last year, when he, having "SERVED HIS OWN GENERATION BY THE WILL OF GOD FELL ON SLEEP."*

Faithful helpers, both men and women, that were with us, are not here now.

Honored citizens have left the councils of freemen. Where are some who lifted up their voices in the service of song, in the house of the Lord ?

Such changes, it is true, are to be expected in the common lot ; yet we would not be unmindful on this rare occasion of the lessons which they are suited to impress upon our minds and hearts.

One hundred and fifty years are numbered in the past history of this church. God has preserved for it a place and given it a work to do. Thank God and take courage.

*Acts 13 : 36.

APPENDIX.

A.

HYMN.

(Written specially for this occasion by FRANK BARTLETT PATTEN.)

We meet that day to honor,
Thrice fifty years gone by,
In which our pious fathers
Their church's need supply.
The day in which the Pastor
First came among us here—
To speak in words of warning—
To speak in words of cheer.

Our fathers knew the blessings
The Gospel's light conveys—
For safety, honor, welfare
Abide beneath its rays.
The Nations that obey not
The Prophet's words have doom'd:
"Those Nations shall be wasted—
Yea, utterly consumed."

Like Israel's latter Temple,
Assailed by savage foes,
In hardship and in conflict
Our church's walls uprose:
A two-fold warfare waging
With foes without—within—
The wilderness—the savage—
The banded powers of sin!

We thank Thee for the Pastors,
Who, in unbroken line,
Have led our supplications,
And taught Thy word divine!
Let not that line be broken—
Let not that worship end—
From this, Thy temple, ever
Let prayer and praise ascend.

B.

NOTICES OF MINISTERS OF THE TOWN AND PASTORS OF THE CONGREGATIONAL CHURCH AND OF STATED PREACHERS NOT INSTALLED HERE.

1. BENJAMIN CHOATE, A. M., was a son of Sergt. John Choate, of Ipswich, Chebacco Parish, Mass., probably the youngest, b. 1680, grad. Harv. C. 1703. He went to Deerfield, Mass., garrison, Nov., 1704, and was there in 1706. June 12, 1707, m. Abigail Burnum. They had several children, but none of them outlived their parents. After he ceased to be the Town's minister, he was sometimes employed as school-master, and was often Moderator in Town meetings. With the church which was formed in Kingston, he never became connected. He died Nov. 26, 1753, aged 73. Mrs. C. died Jan. 9, 1776, aged 85.

2. WILLIAM TOMPSON. He is here mentioned because he received and accepted a call to be minister of the town,—although, for some unexplained reason, this was not followed by:

his settlement—and because he found a wife in Kingston. The earliest of the family in New England, was Rev. William Tompson, a native of Lancashire, England. Matriculated at Brazen nose C., Oxford, 1620; pastor First Church, Braintree, Mass., (now Quincy,) 1639-66. He was a minister eminent among his contemporaries. His son, Samuel, was deacon of the same church, and father of Rev. Edward Tompson—grad. Harv. C., 1684; pastor at Marshfield, Mass.; characterized in an elaborate epitaph in verse on a stone in a burial ground there as "A rare synopsis of divinity." He was father of the subject of this notice, who was b. Marshfield, Mass., 1797; grad. Harv. C. 1718; ordained at Scarboro', Me., June 26, 1728; was one of the ministers who sent in their attestations in 1743, to the assembled Pastors of New England, met at Boston, to give their testimony in favor of the great Revival. He welcomed Whitefield to his pulpit at the time of his second visit to America, 1745. He died Feb. 13, 1759. Of his sons, one was Hon. William Tompson, died 1807; another, Rev. John Tompson,—pastor at Standish, Me., also at S. Berwick, Me., where he died 1828, aged 88.

Mr. William Tomson's Answer to the Town of Kingston.

TO THE PEOPLE OF KINGSTON:—Christians—I cheerfully resent your unanimous concurrence in choosing me to take the charge of your souls in the weighty and solemn work of the ministry, and do withal as cheerfully approve of the sense and meaning of the proposals you have made me in order to my taking up my abode amongst you, wherein you have exprest your care for the subsistence I shall need in so awful a Relation as Providence shall fix me in when my employment shall be to watch for your souls.

3. **WARD CLARK. FIRST PASTOR OF THE CHURCH.** Nathaniel Clark, a merchant of Newbury, m. Nov. 25, 1633, Elizabeth, dau. of Henry Somerby, one of the original grantees of the town. Their son, Rev. John Clark, was b. at Newbury, June 24, 1670; grad. Harv. C. 1690; ordained at Exeter, Sept. 21, 1698; m. June 19, 1694, Elizabeth, dau. of Rev. Benjamin Woodbridge, and grand dau. of Rev. John Woodbridge, first minister of Andover, Mass.; died suddenly July 25, 1705, aged 35.

Pike's Journal, noticing the event, speaks of him as a "good man, much wanted and much lamented." Of these parents Rev. Ward Clark was the youngest child, b. at Exeter, Dec. 12 1708. His mother, being left a widow, was m. to Rev. John Odlin, of Exeter. Mr. C, grad. Harv. C. 1723; m. Miss Mary Frost, Nov. 20, 1727.

4. **JOSEPH SECCOMBE. SECOND SETTLED PASTOR.** Most of the printed references to him which I have seen, make him a native of Medford, Mass., and brother instead of cousin of Rev. John Seccombe, son of Peter Seccombe. This is a mistake, started by some writer and adopted by others successively, including such standard authors as Allibone and Duy-
chinck.

Richard Seccombe and Joanna his wife came from the West of England about 1660. They went first to Casco Bay, Me., and then settled in Lynn, Mass. One of their sons, John, lived in Boston, and m. Mehitable Simmons, Nov. 2, 1702. These were the parents of Joseph Seccombe, b. in Boston, Mass., June 14, 1706. A portion of a dairy of Jeremiah Bumstead, "a staunch and active member of the Old South Church," Boston, has been preserved and published, (His. and Gen. Reg. 1861.) This shows that Mr. Seccombe went to Ipswich, Mass., to prepare for college with Rev. Mr. Wigglesworth, June 20, 1726. It appears also that Mr. B. subscribed annually towards the expense of Mr. S.'s education. [His cousin John, though younger, grad. Harv. C. 1728, and was minister of Harvard, Mass., 1733-57, and from about 1763 till his death, 1792, minister at Chester, Nova Scotia. He m. Mary, dau. of Rev. William Williams, of Weston, Mass. He was famous in his day for his extraordinary wit and humor. He was a strong friend and promoter of the great Revival, while in Massachusetts, in opposition to the prevailing sentiment of neighboring pastors.]

Mr. Seccombe was ordained in company with Stephen Parker and Ebenezer Hinsdell, at Boston, Dec. 12, 1733, Missionaries "chosen by the Commissioners to the Honorable Society for Propagating Christian Knowledge, at Edinburgh, to carry the Gospel to the Aboriginal

nations on the Borders of New England." No ordination of a minister as *Evangelist* had occurred before this in New England. The sermon was preached by the Rev. Joseph Sewall, D. D., and dedicated to the Society already mentioned by Benjamin Colman, pastor of Brattle Street Church, and Joseph Sewall, pastor of the Old South, the right hand of fellowship being given by Thomas Prince, junior pastor of the latter church.

The text was Acts 26: 16-19. Subject—"Christ victorious over the Powers of Darkness by the Light of his Preached Gospel."

The missionaries were, in addition to giving religious instruction to the Indians, to "teach them writing and arithmetic, and to understand and speak the English language."

For three years or more before coming to Kingston, Mr. Seccombe was engaged in this work. He m. Jan. 17, 1738, Mary Thuriel. A younger brother of his, Simmons,—one of the subscribers to Prince's chronology, b. May 17, 1711, m. Elizabeth Rand, Jan. 11, 1732, who settled in what was then called Derryfield,—had a son of the same name. This son lived with his uncle, Rev. J. Seccombe, in Kingston, and became his principal heir. He was an honored and beloved citizen, and filled the office of Town clerk thirty-one years, and was many years Justice of the Peace. He m. Mary Toppan, sister of Rev. Amos Toppan. Of the children, one was a son: Elizabeth, a daughter, was m. to Daniel Peaslee, who had a large family. But no descendants of 'Squire Seccombe with the surname Seccombe are now living.

The extant printed productions of Rev. Joseph Seccombe are as follows:—Discourses—

(1.) Plain and brief Rehearsal of the Operations of Christ as God, 1740.

(2.) Business and Diversion inoffensive to God, 1743.

(3.) The Ways of Pleasure and the Paths of Peace.

(4.) To the foregoing should be added another—noted as a literary curiosity, printed without the author's name—A Discourse uttered in part at Ammauskeag Falls, in the Fishing season, 1739. Upon a copy of this is Rev. Joseph Dunster's written mem.:—"The author of this discourse was the Rev. Joseph Secome, who was settled not far from Merrymack river."

5. AMOS TOPPAN. THIRD SETTLED PASTOR. This surname is variously spelled. The most common orthography at the present time is Tappan. The original spelling, it is said, was Topham. The most remote ancestor of the family in New England was Abraham Toppan who came from Yarmouth, Eng., to Newbury, Mass., 1637. Mr. Toppan was b. in Newbury, Feb. 7, 1736; grad. Harv. C. 1758. March 24, 1770, he m. Margaret, dau. of 'Squire Sanborn, of Kingston. Their dau. Mary died Feb. 16, 1792.

In the address as printed I have omitted a paragraph in which was incorrectly attributed to him the authorship of an ordination sermon published without date.

6. ELIHU THAYER, D. D. FOURTH SETTLED PASTOR. Richard Thayer of England, who d. 1695, in Braintree, Mass., was his earliest ancestor in this country. [R. T. was also an ancestor of the tenth settled pastor.] His parents were Nathaniel and Mary [Faxon] Thayer of Braintree, [where he was b. March 18, 1747. It was emphatically true of him that of a child he had known the Scriptures. At the age of nineteen he entered college one year in advance, but the application to study required for this seems to have been at the expense of permanent injury to his physical constitution. He graduated at the college of New Jersey, 1769. He studied theology with Rev. Mr. Weld, of Braintree, Mass. He was not in haste to settle as pastor, but preached in several places—nearly a year in Newburyport, for the church of which Rev. Dr. Spring was afterwards pastor. He had at once the most solid and engaging traits of character; a rare depth of judgment and discretion, and a kind and courteous manner wholly unaffected, which made him socially easy of access. Most interesting and improving was the conversation of a man of his fullness of knowledge and wisdom. Referring to this, Dea. Smith said to me—"You could not exhaust him." Among his mental characteristics were accuracy and thoroughness. He would be the last of all men to lift a finger for advancing his own promotion; but honors, so to speak, were forced upon him. In the year 1801 he was elected first President of the New Hampshire Missionary Society. In 1807 he received the degree of S. T. D. from Dartmouth College. The same year

the General Association of New Hampshire considered the matter of establishing a bi-monthly periodical called the Religious Repository, and appointed Dr. Thayer, chairman of a board of editors.

He fitted a number of students for college, and sometimes received into his family young men who pursued under his instruction classical studies away from the colleges of which they were members. Students in theology were also instructed by him.

Dr. Thayer was often invited to take part in ecclesiastical councils, where his advice in cases of difficulty was esteemed of the highest value.

The volume of his sermons published after his death was a valuable work, but did not include, as I have been informed, some of his best discourses. The bulk of his manuscripts, it is said, were in the care of a gentleman who became insane, by which means they were unfortunately lost.

Among discourses, delivered on public occasions, which were printed during his life-time, were, 1790—Ordination of Peter Sanborn, (K 9). 1795—Discourse, with Eulogy, at the grave on the death of his neighbor and friend, Josiah Bartlett, M. D. (K. 1). 1801—Discourse at Formation of New Hampshire Missionary Society—&c.

Dr. Thayer wrote at the request of the N. H. M. Society, 1807, a small work entitled—"A Summary of Christian Doctrines and Duties."

Dr. Thayer m. Dec. 28, 1780, Hannah, dau. of Col. John Calef, (E. 16). They had six sons and five daughters, of whom the youngest son only, Calvin Thayer Esq., is now living. Mrs. Thayer died March 26, 1841, aged 81 years.

7. HERVEY WILBUR. His labors here, as has been stated, were before he became an ordained minister. He was born in Worthington, Mass., 1785. Received honorary degree of A. M. from Dart. C. 1812. He was six years pastor of a church in Wendell, Mass., being dismissed in 1823. His published works are—

- (1.) New Testament with Key—stereotyped in 1823.
- (2.) Bible-class Text-book. Of these there were some twenty editions.
- (3.) Reference Bible—Boston, 1828. This had a very large sale.
- (4.) Reference Testament for Bible-classes. London, 1831.
- (5.) Elements of Astronomy. New Haven, 1829.

He was the author of several other works. A number of his discourses were printed. He was also well known to the New England public as Lecturer on Astronomy, &c. He died at Newburyport, Mass., Jan. 1852.

8. JOHN TURNER. FIFTH SETTLED PASTOR. Youngest son of Col. Seth and Rebecca [Vinton] Turner, b. Randolph, Mass., (then New South Precinct of Braintree,) Nov. 4, 1768; m. Sept. 30, 1792, Lucy, a dau. of Paul Dudley Sargent, b. Sept. 27, 1773; Grad. Brown U. 1788. Studied divinity with Rev. Ephraim Judson of Taunton, Mass.; ordained at Alfred, Me., Sept. 9, 1791; pastor Second Church, Biddeford, Me., 1806-1817; obliged to leave because his preaching was too orthodox to suit Judge Thatcher and other leading men in the Society. From Kingston he went to Boston, Mass., and lived there about ten years, of which he was city missionary two years. He also preached at Lynnfield, Orleans and Canton, Mass., &c. Rev. John A. Vinton (in Vinton Memorial) says of him that he was "a very companionable guest; strictly orthodox in his sentiments; in good spirits, having a fund of anecdotes and an easy flow of conversation." He died at Dorchester, Mass., Sept. 29, 1839. Mrs. T. died Feb. 13, 1863. They had two sons and seven daughters. Only the youngest, Catharine Winthrop, was born in Kingston. She died at the age of twenty. The eldest, Lucy Sargent, b. June 28, 1795, was m. to David Hale, Esq., Aug. 22, 1825, whose father was Rev. David Hale of Lisbon, Conn. Mr. H. in his connection with the New York Journal of Commerce, "proved himself to be one of the ablest editors on this continent." He was the leading founder of the Broadway Tabernacle Church, New York City. He d. 1849. The second dau. Mary Sophia, b. Aug. 30, 1797, was m. Oct. 14, 1825, to Rev. Joseph Searle of Stoneham, Mass., who grad. Dart. C. 1815, and d. 1841.

9. **ORA PEARSON. SIXTH SETTLED PASTOR.** Mr. Pearson was b. in Chittendon, Vt., Oct. 6, 1797; grad. Middlebury C. 1820; Andover 1824. Licensed to preach by the Haverhill Association July 20, 1824, or more than two years and a half before he received ordination; m. Mary, dau. of Hon. John Kimball of Barton. Vt., June 15, 1827. After his dismissal from K., he preached in Canada. He was pastor of churches in Barton and Glover, Vt., nearly five years, 1840-44, when a serious affection of the eye made it necessary for him to relinquish this charge, but he labored afterwards as colporteur for the American Tract Society five or six years. The latter years of his life he lived at Peacham, Vt., being in infirm health and almost totally blind. In this period and remarkably in his last sickness, he furnished a bright example of the sustaining power of the religion of the gospel. He d. July 5, 1858. His oldest son, Thomas Scott, a native of K. grad. Middlebury C., a young man of much character and promise, d. 1856.

10. **ANDREW GOVAN.** Born in Glasgow, Scotland, March 5, 1794; grad. Glasgow U. 1821; ordained at Barnet, Vt., Oct. 22, 1829; pastor in Lancaster, N. H., nearly three years, 1832-35. After leaving Kingston he went to Rowe, Mass. For the last thirty years he has lived in Brandon, Michigan. His son, William Govan M. D., grad. Dart. C. 1839.

11. **JOSIAH LEONARD CASE. SEVENTH SETTLED PASTOR.** Born in Johnston, N. Y., March 5, 1808; grad. Union C. 1836; Andover 1839. A brief memoir of Mr. C. containing twelve pages, was prepared by Rev. John A. Vinton, [B. U. Lib. Funeral Dis.] Rev. L. Woods. D. D., preached the ordination sermon from 1. Tim. 4: 15. Mr. Case's text for the funeral service which he attended on the Tuesday after the Sabbath succeeding his ordination was—Ps. 17: 5. The discourse at his own funeral was preached by Rev. Edward A. Lawrence.

12. **GEORGE WILLIAM WEEKS THOMPSON. EIGHTH SETTLED PASTOR.** Grandson of Judge Ebenezer Thompson and son of Ebenezer Thompson of Portsmouth, and Mary [Weeks] Thompson, a native of Greenland. He was born in Portsmouth, March 29, 1808; grad. Gilmanton Seminary, 1839; m. April 18, 1833, Mary, a dau. of Dea. John and Sally Wingate, b. Stratham, Nov. 2, 1810.

Mr. T., after leaving K., preached in Dracut, Mass. He has for many years lived in Stratham.

13. **SAMUEL MASON.** Born in Cavendish, Vt., Sept. 9, 1797. Apprenticed at the age of seventeen to a manufacturer of woolen cloth. When of age carried on the business in company with Calvin French, now a lawyer and judge. After some years learned the blacksmith's trade. Read and studied much, and was an earnest Christian worker, and a leader in the village lyceum. Held meetings in school-houses which were blessed as means of religious awakening. Pastors of churches were glad of his help in seasons of revival. He was licensed to preach by the Block River Association. Ordained pastor of the church in Rockingham, Vt., Jan. 5, 1837. Leaving Vermont he preached in Washington, N. H., 1840-42, and for a shorter time at Lempster, from thence coming to Kingston. Completing his three years service at K. in the summer of 1846 his health failed rapidly, and in the autumn he removed to Newburyport, Mass., where he died in peace and triumph April 9, 1847. Of his children, his son Samuel W. Mason, A. M., of Chelsea, Mass., grad. Dart. C. 1849, has long held the position of head-master of one of the Boston public schools.

14. **JAMES FLETCHER.** Born in Acton, Mass., Sept. 5, 1824; grad. Dart. C., 1843; Andover, 1846. Ordained June 20, 1849, at Danvers, Mass.; pastor about sixteen years, and then became principal of a literary institution.

15. **JOHN SMITH. NINTH SETTLED PASTOR.** Born in Wethersfield, Conn., Sept. 2, 1796; grad. Yale U. 1821; studied at Princeton 1821-2, Andover 1823-4. Ordained at Trenton, N. J.,

J. March 8, 1826. Pastor at Exeter nearly nine years, 1829-38; Wilton, Conn., Feb., 1839-June, 1848; then at Kingston; York, Me., Oct., 1850-March, 1855. Preached at Long Ridge and Stamford, Conn., 1855-8; d. Stamford, Conn., Feb. 20, 1874. Was twice married. and left a family.

16. CHARLES WILLEY—Son of Jesse and Hannah [Perkins] Willey. Born in Derby, Vt., Sept. 9, 1815; studied theology with S. R. Hall, LL. D.; ordained pastor at Chichester, N. H., Sept. 15, 1845. Since leaving Kingston he has ministered to churches in this State as follows—In London, four years; Epsom, three; Barrington, six; Centre Harbor, three; Greenfield, one; Nelson, one; Swanzey, two. From Swanzey he went July, 1873, to Bloomington, Wisconsin.

17. JOHN H. MELLISH. TENTH SETTLED PASTOR. Oldest son of John Mellish, Esq., a native of Dorchester, Mass., and Cyrene [Smith] Mellish, a native of Walpole, Mass. Born in Oxford, Mass., Aug. 30, 1824; grad. Amherst C. 1851, Andover 1854; m. Jan. 1, 1856, Sarah A. dau. of Capt. David W. and Eliza S. (Witt) Lane, b. N. Brookfield, Mass., Aug. 24, 1823. Their dau. Florence was b. in Kingston Dec. 5, 1856. Mrs. M.'s descent is from Job Lane who m. Hannah dau. of Rev. John Reyner, Sen., pastor at Plymouth, Mass, 1838-54, and Dover, N. H. 1855-69.

After leaving K. Mr. M. preached at Killingly, (Dayville,) Conn., Jan. '68-April, '71. Began preaching at N. Scituate, R. I., June, '71.

18. SOLOMON BIXBY. Born in Norridgework, Me., Dec. 9, 1821; grad. Colby U. 1849. Bangor Sem. 1852; m. Mary Herrick Peet of Norridgework. Preached at Kenduskeag, Me., from June, 1852, to May, 1856, where he was ordained June 30, 1853. Preached at Halifax, Vt., one year, and at Fayetteville, Vt., June '57-Jan., '64; Westmoreland, N. H., Feb. '64-Feb. '68. After leaving Kingston was at Buxton, Me., Dec. '71-May, '75, when he went to Petersham, Mass.

19. JACOB CHAPMAN. ELEVENTH SETTLED PASTOR. Son of Samuel and Elizabeth S. [Folsom] Chapman; born in Tamworth, N. H., March 11, 1810; grad. Dart. C. 1835, Andover 1839; m. (1) May 27, 1840, Mary C. dau. of Hon. Nathaniel Howe of Bridgton, Me., who died April 6, 1869; m. (2) Sept. 14, 1871, Mary E. dau. of Charles Lane of Stratham, N. H. Principal Lyndon Academy, Vt., one year; Bridgton, Me., two years; Myerstown, Pa. '43-46. Ordained Evangelist at Fryeburg, Me., June 23d, 1845. Though engaged as teacher preached much for churches. Professor in Franklin C. (now Franklin Marshall) '46-'50; principal Harrisburg Academy '50-'52; pastor Marshall, Ill. '52-'64; acting pastor Onarga, Ill. '64-'65. While pastor at Marshall was appointed chaplain and professor of languages in Terra Haute Female C.; was there one year. Pastor Deerfield, N. H. May 30, '68-April 10, '72. Next settled in Kingston.

Several ministers whose terms of service were very short, not installed in Kingston, are not included in above notices.

Agreeably to a unanimous vote of the town of Kingston, in 1850, a monument was erected to the first four ministers, who were settled by the town and died in office.

C.

A List of the Communicants at the First Gathering of the Church at Kingston at the Fast before the Ordination of the Rev^d. Mr. Ward Clark.

Ward Clark, past'r, Samuel Easeman Esq'r, Aaron Sleeper, Ichabod Robie, James Prescott, Thomas Webster, Moses Elkins, Moses Sleeper, Jeremiah Hubbard, Jonathan Sanborn Jun'r, Ebenezer Sleeper, Capt. Jonathan Sanborn.

Mary Colcord, Hannah Huntoon, Jane Hubbard, Hannah Elkins, Sarah Fifield, Elizabeth Sanborn, Mehitabel Sanborn, Deborah Clifford, Margaret Sleeper, Mary Sanborn—Capt. Sanborn's wife.

D.

Families belonging to Kingston when the Rev^d. Mr. Ward Clark took charge of the Church, Sept. 29, 1725.

Sam'l Easeman Esq'r, Capt. Jonathan Sanborn, Lieut. John Sweat, Lieut. Sam'l Colcord, Ensign John Fifield, Ensign Tristram Sanborn, Serg't Cornelius Clough, Serg't Joseph Young, Serg't Moses Sleeper, Serg't Ebenezer Stevens, Daniel Ladd, Eben'r Sleeper, Widow Mary Sleeper, Richard Clifford, Phillip Moody, John Magoon, Isaac Clifford, Benjamin Judkins, James Prescott, Joshua Prescott, Benjamin Wadleigh, Robert Stockman, Sam'l Stevens, Sam'l Judkins, Nathaniel French, Jedijah Philbrick, John Ladd, Will'm Long, Simon French, Sam'l Easeman Jun'r, Daniel Bean, Sam'l Bean, Jonathan Sanborn, Jacob Gilman, Phillip Huntoon, Phillip Huntoon Jun'r, John Huntoon, Widow Newton, Joseph Bean, Widow Coleman, Jeremiah Hubbard, Widow Hubbard, Moses Elkins, Widow Elizabeth Sleeper, Joseph Fifield, Sam'l Tucker, Aaron Sleeper the aged, Mr. Benjamin Choate, Thomas Webster, James Bean, Sam'l Winslow, Old Goodman Severns, Ephraim Severns, Sam'l Welch, Abraham Watson, Joseph Sleeper, Thomas Dent, John Webster, Thomas Webster Jun'r, Richard Hubbard, Jacob Flanders, Ralph Blazdel, Thomas George, Jeremiah Quimby, Theophilus Griffin, Moses Rowell, Ichabod Robie, Sam'l Sanborn, Joseph Clough, Widow Sanborn, James Healet, William Buzzel, John Sweat Jun'r, Eben'r Webster, Nathan'l Batchelor, Ichabod Clough, Eben'r Fellows, Joseph Greely, Widow Muzzey, Jonathan Collings a Quaker, David Quimbey. In all Eighty and One.

E.

Deacons of the Church.

1. MOSES ELKINS. Chosen Nov. 1, 1725; d. May 10, 1737; m. Nov. 17, 1701, Anna Shaw, and had eleven children. He died suddenly in Exeter, after attending the funeral of Rev. Ward Clark.
2. JEREMIAH HUBBARD. Chosen Nov. 1725; d. Sept. 22, 1762; b. March, 1692. "A very valuable and useful man." Mrs. H. died in Hawke, Jan. 30, 1783, aged 90.
3. SIMON FRENCH. Chosen June 26, 1735; m. Nov. 24, 1709, Sarah Heard. Two sons, Jacob and David, survived him.
4. TRISTRAM SANBORN. Chosen Dec. 26, 1737; born 1683; m. April 2, 1711, Margaret Taylor; had six children; was called Ensign Sanborn; filled the office of deacon forty years.*
5. JOSEPH ELKINS. Chosen Dec. 26, 1737. Lived on or near Beech Plain. He is supposed to have joined the church in Hawke.
6. SIMEON BROWN. Chosen Dec. 26, 1737. Had a son Simeon baptized 1738.
7. JEDIDIAH PHILBRICK. Chosen May 1, 1742; born at Hampton 1700; m. 1721, Mary Taylor; had sons, Jeremiah, Samuel and Joseph. He was "Representative of the Town in the Gen'l Assembly of the Province, Captain of the Town, Town Clerk, and in many respects a very useful and worthy leader of this Society." He d. March 20, 1754.
8. LIEUT. ELISHA SWETT. Chosen July 1755; born 1705; d. 1788.

*The earliest New England ancestor of the Sanborns was John, who m. a daughter of Rev. Stephen Bachiler, the first minister of Hampton; but he died in England.

9. BENJAMIN SWEAT. Chosen March, 1763; m. Feb. 20, 1729, Abi. Darling; had seven children; d. Nov. 2, 1787. "Dea. Swett sustained a great reputation in his ecclesiastical office."

10. CAPT. SAMUEL FIFIELD. Chosen about 1763.

11. COL. EBENEZER STEVENS. (Son of Major Ebenezer and Elizabeth [Colcord] Stevens.) Chosen 1770; b. June 19, 1715; m. (1) Mary Colcord; (2) Miss Daley Stevens. He was taken when seven years old by the Indians and carried into captivity, but was redeemed by his father. He was an active and successful business man, and held office many years. He had four sons—Ebenezer Jr., John, Moses and Paul. Stevenstown, now Salisbury, was named for him. He d. July 19, 1800.

12. WILLIAM SLEEPER. Chosen 1780; b. 1722; d. Jan. 16, 1792.

13. CAPT. EBENEZER STEVENS. (Son of Col. Ebenezer Stevens.) Chosen 1787; b. 1739. He m. (1) 1760, Sarah Emerson; (2) Sarah Stevens. Had twelve children; the youngest b. in 1805.

14. JACOB HOOK, ESQ. Chosen 1792; b. 1724; m. Mary Bachelder, 1749; d. 1804. "A useful man in whom the church lost a main pillar."

15. JONATHAN SANBORN. Chosen 1792; b. 1740; m. Lydia Severance; d. May 27, 1809. Their dau. Catharine, became wife of Capt. Nicholas Nichols, whose father Nicholas Nichols, a native of the Isle of Guernsey, m. Mary Becket of Exeter.

16. COL. JOHN CALEF. Chosen 1799; b. 1731; m. Judith Chalce. Children—Joseph, Mary, b. 1758; Hannah, John, Samuel, Amos, and Robert b. 1772. who m. M. Sleeper. Dea. C. d. 1806.

17. JOHN QIMBY SANBORN. Chosen 1813; b. 1766; m. 1785, Eliz. Kimball; d. June 1840. Children—Timothy and Polly.

18. ROBERT SMITH. Chosen Aug. 4, 1817; b. East Kingston April 12, 1768; son of Dr. William and Betty [Bachelder] Smith; m. (1) 1794, Lois French, by whom he had two sons and three daughters; m. (2) 1838, Mrs. Nancy Clark. He resigned Oct. 14, 1851, but served till near his death, or forty-four years; d. Nov. 30, 1861. Several of his ancestors on both sides were of great longevity.

19. CHARLES TITCOMB. Chosen 1844; b. Newburyport, Mass., 1796; m. a dau. of Dea. R. Smith; d. Feb. 21, 1858. Left two sons and two daughters.

20. DR. EZRA B. GALE. Chosen April 1, 1844; son of Dr. Amos Jr. and Sally [Bartlett] Gale; b. Oct. 13, 1797; m. (1) Ruth White, by whom he had four sons and three daughters. Of these sons, Josiah Bartlett, fell bravely fighting in a Massachusetts Regiment at the battle of Middleton Heights, 1862. Married (2) Emily Atwood, by whom he had two sons and four daughters. He was a "beloved physician."

21. ISAAC SANBORN. Chosen Oct. 1851; b. Nov. 29, 1793; m. 1834, Ploomy P. Stevens; d. Oct. 1, 1862, leaving two sons, Abraham and John H. Mrs. S. d. Feb. 2, 1861, aged 60. Of the sons, Abraham, b. March 5, 1837, enlisted in response to President Lincoln's call for three hundred thousand men, in 1862, in a company commanded by his friend Capt. Pillsbury. When too ill for duty, he refused to be excused from service, and went through the terribly severe battle at Fredericksburg. But his earnestness and thorough fidelity did not avail to ward off the power of sickness, and he d. near Fredericksburg, Va., Jan. 26, 1863.

22. SIMON BROWN JUDKINS. Chosen March, 1855; b. July 25, 1812; m. Jan. 11, 1844, Catharine Hoyt of West Amesbury, Mass. Has one son and four daughters.

23. JOSEPH EMERSON MAGOON. Chosen Dec. 1868; b. 1799; m. Betsey Fitts: d. Aug. 23, 1874. Of his children, two sons and three daughters survive him. His son, Serg't Calvin Barstow Magoon, b. East Kingston, June 23, 1839, enlisted in Co. I., 11th N. H. Vol. He was a remarkably athletic and active young man. As he was physically he became morally and religiously able and willing to "endure hardness as a good soldier." Wounded at the battle of Fredericksburg, Dec. 1862; also at battle of the Wilderness, May 6, 1864; of which he died May 21, in Fredericksburg. Christ's presence he felt very near, and his trust was unbounded in the Captain of his salvation.

At the date of the incorporation of Kingston, we were in the midst of a war between France and England, and three other like wars are included in the first seventy years of the town's existence.

Practically the last of this series on this side of the ocean was closed in 1761, although the treaty of Paris was not signed till 1763.

Perhaps it would be nearly accurate to say that for one-third part of these seventy years there was a state of hostility between the two nations, embroiling their American colonies.

This may help to explain the prominence that we find on the town and church books given to military titles, and the fact that for so many years the deacons were generally military officers.

Among the most noted actors of Kingston in the contest which issued in breaking the power of France in North America, were Ladd, Huntoon and Webster.

F.

Second Meeting House.

At a Town Meeting, March 27, 1732, Capt. Jonathan Sanborn, moderator, a vote was taken to build a new meeting-house, and 'Squire Ebenezer Stevens, Tristram Sanborn and Simon Brown, chosen Building Committee.

It was "voted that the meeting-house shall be built fifty five fouts Long and forty-five fouts wide, and high enough for two ters of galleries," &c.

G.

Half-Way Covenant.

The Church records seem to show that often persons guilty of immoralities, by publicly confessing the same, being baptized (if they had not been) and owning the Covenant, expressed their repentance or purpose of reformation.

One of the evils of the practice of the Half-Way Covenant, was that it tended to foster erroneous notions on religious responsibility. In a paper read at a Church Fast, April 19, 1753, was the following: "We sincerely resolve by the help of God, as a Christian congregation to walk together in the ways of Divine worship according to the rules of the gospel and the degrees of communion to which we have attained."—i. e. Full or partial communion.

H.

Comparison of the Town's action with State Legislation on the support of Ministers.

The "Toleration Act," passed in July, 1819, provides that "No person shall be compelled to join or support any congregation, church or religious society, without his express consent first had and obtained." "And any person may, (if connected with a society,) by leaving a written notice with the Clerk of the Society, be exempted from any future expenses," &c.

This prevented Towns from settling any more ministers, and led to the formation of religious societies whose members taxed themselves.

But it was two years before this legislation that a party in Kingston at an adjourned meeting reconsidered a vote passed March, 1817, and voted to "appropriate the parsonage money as the different denominations think proper," where each man's proportion should be paid being ascertained when his inventory was taken.

I am informed that a comparison of the two, indicates that the State law was shaped after the Kingston Bye-Law, as found in Town Records, Vol. 23.

The dates show conclusively that Mr. Turner did not cause the agitation of this subject, but found it already existing.

At a Town Meeting held March, 1876, a vote was passed, three to one, to the effect that \$50 of the income of the donation of Rev. Ward Clark, be paid annually to the church he organized, before division of other funds.

The Town sold the part of the parsonage property left by Mr. C., for \$900, and holds other parsonage property to the amount of more than \$4,000.

I.

Ministers of other Towns formerly included in Kingston.

1. EAST KINGSTON. Peter Coffin; b. Exeter, Dec. 9, 1713; m. Dorothy Gookin of Hampton; d. in Exeter, Dec. 19, 1777.

2. SANDOWN. (1) Rev. Josiah Cotton—one of six New Hampshire ministers with the surname Cotton, descended from Rev. John Cotton of Boston, who was b. Derby, Eng., Dec. 4, 1585.—Born, Sandwich, Mass., June 5, 1703; grad. Harv. C. 1722; ord. Providence, R. I., Oct. 23, 1728; installed Woburn, Mass., July 15, 1747, and Sandown, N. H., Nov. 28, 1759; d. May 27, 1780. (2) Samuel Collins—b. Lebanon, Conn., 1747; grad. Dart. C. 1775; ord. Dec. 27, 1780; dis. April 30, 1788. Pastor Hanover Centre, 1788–1795; afterwards in Craftsbury, Vt.; d. Jan. 7, 1807.

(3) John Webber—b. Newbury, Mass., May 5, 1762; grad. Dart. C. 1792; ord. March 24, 1795; disc. Sept. 15, 1800. One of his subsequent settlements was at Campton, N. H., 1812–15. He d. Oct. 9, 1852.

3. DANVILLE—FORMERLY HAWKE. John Page—b. Salem, N. H., Oct. 19, 1738; grad. Harv. C. 1761; licensed to preach by Bradford Ministers' Meeting, Oct. 12, 1762; ord. Dec. 21, 1763; d. Jan. 29, 1783.

K.

Persons belonging to the Learned Professions, natives of Kingston, or who have been connected with the Congregational Church or Congregation, or whose wives were of Kingston, not already noticed.

1. HON. JOSIAH BARTLETT, M. D.—Son of Stephen Bartlett—b. Amesbury, Mass., Nov. 21, 1727; m. Jan. 15, 1754, his cousin, Mary Bartlett of Newton, by whom he had twelve children. He was a member of the Committee of Public Safety of the Continental Congress, a Signer of the Declaration of Independence, President—as the office was first called—then Governor of the STATE of New Hampshire, and was called to occupy other both civil and military offices of trust. He d. May 19, 1795.

Of his sons, Levi Bartlett, M. D., succeeded him in practice in K., who m. (1) Sarah, dau. of Jacob Hook, Esq. (E. 14); m. (2) Miss Abi Stevens. Of children by the latter, a son, Levi Stevens Bartlett, M. D., lived here. Born in K., Dec. 3, 1811; m. Dec. 3, 1844, Aroline Elizabeth, dau. of Moses Sanborn, Esq., b. Kingston, Aug. 15, 1825. Dr. B. d. Feb. 19, 1865, leaving a son and three daughters. The time included in the practice of these three physicians in K. was more than a century.

2. GALE. Three generations of this family practiced physic in K. Drs. Amos, Sen. and Jun., and Ezra Bartlett Gale (see E. 20) and others.

The Bartlett and Gale families were closely connected by intermarriages. Others of this stock, besides those here mentioned of both surnames, some of them natives of K. have followed the practice of medicine. A writer remarks:—"It is believed that no two families in our country have furnished more physicians than the Bartlett and Gale families of Kingston."

[See Am. His. and Gen. Reg., Vol. I., p. 97.]

3. REV. NATHANIEL WEBSTER—grad. Harv. C. 1769; d. 1830. For many years pastor of the First church in Biddeford, Me.

4. REV. ZACCHEUS COLBY—b. Newton, May 21, 1749; grad. Harv. C. 1777; m. Dec. 11, 1786, Mary, eldest dau. of Col. Calef (E. 16); ordained at Pembroke, March 22, 1780; dis. May 11, 1803. Pastor Auburn, Oct. 13, 1803-1809; d. Aug. 10, 1832.
5. REV. JOSEPH APPLETON—b. Ipswich Mass., 1751; grad. Brown U.; m. Mary, dau. of Jacob Hook, Esq., (E. 14) June 15, 1777; ordained N. Brookfield, Mass., Oct. 30, 1776, where he d. July 25, 1795. Of Mrs. A. Dr. Snell writes (Cent. Dis. April, 1852) that she is "spoken of as a person of strong, sprightly mind and ready wit . . . of enterprise and character . . . esteemed . . . a person of no ordinary piety." Youngest son, the late Hon. William Appleton of Boston, b. 1786; merchant and member of Congress; m. Mary Ann Cutler. Mrs. A. was m. (2) Nov. 15, 1798, to Maj. Daniel Gould of Lyndeboro'. She d. aged 85.
6. REV. MOSES SWEAT—son of Dea. B. Sweat (E. 9)—b. 1754; m. Oct. 21, 1783, Hannah Eastman. Received Hon. degree A. M., Harv. C. 1790; died 1822.
7. REV. JONATHAN CALEF—b. 1762; grad. Dart. C. 1787; ordained pastor, Bloomfield, Me., 1794. Was pastor thirty years in Lyman, Me., where he d. April 25, 1845.
8. JOHN CALEF, A. B.—son of Col. C. (E. 16)—b. Sept. 1763; grad. Dart. C. 1786; d. Goshen 1841.
9. REV. PETER SANBORN—b. Aug. 13, 1767; grad. Dart. C. 1786; pastor Reading, Mass., 1790, 1820; d. 1857. He was a son of Lieut. William S., b. May 1, 1723, who was son of Ensign Tristram S. (E. 4.) Two sons of Rev. P. S. became ministers.
10. JONATHAN FIFIELD SLEEPER, A. M.—b. 1768; grad. Dart. C. 1786; teacher in Tyngsboro', Boston and Lynn, Mass.; d. in Kingston, 1804. His son, John Sherburne Sleeper, was long Ed. Boston Journal.
11. REV. NATHAN TILTON—(I am not *certain* that he belonged to the Church here)—b. E. Kingston, July 2, 1772; grad. Harv. C. 1796; pastor Second parish, Scarboro', Me., Dec. 10, 1800, to 1827; d. 1851—"In a good old age, full of piety and peace."
12. JOSIAH BARTLETT CALEF—grandson of Gov. Bartlett—b. 1783. Teacher in Boston; afterwards in Saco, Me.
13. REV. FRANCIS P. SMITH—son of Rev. Isaac Smith—b. Gilmanton, Aug. 22, 1795; grad. Dart. C. 1816. Begun practice of Law 1822; was at Medway, Mass., before he came to K., and after at Ossipee. Entered the ministry and was ordained Sept. 12, 1838; was settled pastor at Guildhall, Vermont; has preached in this State and in Maine. Now lives in N. Wolfeboro'.
14. THOMAS BASSET, M. D.—b. Deerfield, Aug. 12, 1797; received degree of M. D. from Dart. C. 1824; m. Dec. 30, 1828, Miranda Spofford, b. Kingston.
15. SAMUEL HUBBARD STEVENS, ESQ.—son of John, who was son of Col. E. (E. 11), son of Maj. E., an original settler—b. E. Kingston, Nov. 20, 1802; grad. Dart. C. 1830; m. July 27, 1840, Seraphina S., dau. Moses Sanborn, Esq.; d. March 19, 1876. He left one daughter.
16. REV. WILLIAM PATTEN GALE. Born, Gilmanton, Feb. 24, 1806; m. Louisa, dau. Aaron and Sarah [Chase] Patten of K; ordained Thornton, Jan. 1, 1845; dis. Feb. '51. Preached also at Nelson two years. Has lived many years in Western States; d. Minnesota, 1872.
17. AURIN MOODY PAYSON, A. M. Was mem. of this church; b. Brentwood, 1809; grad. Dart. C. 1840. Teacher, Portsmouth.
18. REV. ELIHU THAYER ROWE. Was mem. of this church—(grandson of Dr. Thayer)—b. E. Kingston, Aug. 10, 1813; grad. Dart. C. 1840; ordained May 29, 1845, Hillsboro'; dis. Nov. 30, 1847. Was many years classical teacher at Kimball Union Academy, Meriden. Removed with his family from N. H. to Auburndale, Mass., where he died March 21, 1867.
19. SAMUEL BADGER, M. D. Son of Benjamin and Sarah [Wadleigh]; B., Kingston, March 13, 1814; grad. Dart. C. 1840; studied theology at Andover one year; studied medicine at University of Va.; d. June 14, 1848, in Kingston.
20. HENRY FRENCH, A. B. Son of Peter French; b. Kingston, Oct. 14, 1814; grad. Dart. C. 1836; m. — Blake, who afterwards became second w. of Rev. L. S. Parker, now of Ashburnham, Mass. Was Prof. of Languages, Phillips Academy, Exeter; d. July 21, 1840. His father left a liberal bequest to Kingston Academy.

21. REV. EZEKIEL HALE BARSTOW. (Was mem. of this ch.); b. Hanover, Mass., May 17, 1816; grad. Dart. C. 1839; ordained Walpole, Aug. 6, 1845; dis. Dec. 30, 1859. He m. Aug. 3, 1842, Eunice G. Clark of Brattleboro', Vt.; d. April 10, 1862.

22. REV. WILLIAM AARON PATTEN. Son of Aaron and Sarah [Chase] P.; b. Kingston, June 28, 1816; grad. Dart. C. 1843, Andover, 1846; ordained Deerfield, July 18, 1850; dis. July 21, 1852. Has preached both in New England and Western States. In the late war, served for a time as chaplain in the army.

23. ABEL WOOD, A. M. Born Westminster, Mass.; grad. Dart. C. 1843. A licensed preacher, but has pursued academical teaching; m. July 29, 1842, Sarah Ann, dau. of A. and S. [C.] Patten, b. Kingston. Mr. W. was long in Kimball Union Academy, Meriden; is now at Gilbertsville, N. Y.

24. REV. EZRA NEWTON. Son of Ezra and Lucy N.; b. Princeton, Mass., 1818; grad. Dart. C. 1843; m. Aug. 20, 1846, Martha Thayer, dau. A. and S. [C.] Patten; ordained Shutesbury, Mass., 1848. Lives now in Minnesota.

25. HON. WILLIAM COLCORD PATTEN. Son of Colcord and Maria R. [Fletcher] P.; b. Kingston, June 24, 1819; admitted to the Bar 1857; m. (1) 1842, Laura F. Prescott of Kingston; m. (2) Sarah Ann Weare of Kensington. He filled many civil offices; was strongly attached to his native town, whose educational and other interests he actively and efficiently promoted. Died Jan. 5, 1873.

26. NATHANAEL GORDON, ESQ. Born Exeter Nov. 20, 1820; grad. Dart. C. 1841; m. (1) Dec. 26, 1853, Alcina E., dau. Moses Sanborn, Esq., b. Kingston, Feb. 1823.

27. EZRA W. GALE. Son of Dea. E. B. Gale (E. 20); b. South Hampton, May 9, 1824; grad. Dart. C. 1843. Academical teacher; studied Law.

28. WARREN T. WEBSTER, A. M. Son of Samuel and Mary Webster; b. June 6, 1830; grad. Brown U. 1851; m. Hattie A. French of Lewiston, Me. Academical teacher, Brooklyn, N. Y.

29. HON. EDWARD F. NOYES. Son of Theodore and Hannah [Stevens] Greely Noyes; b. Haverhill, Mass., Oct. 3, 1832; grad. Dart. C. 1857; m. Feb. 15, 1863, Margarette W. Proctor—a member of this church—who was b. Derry, 1833. Practiced Law, Cincinnati, Ohio. In the war was Col. 39th O. Vol. A wound received in battle necessitated amputation of left leg above the ankle. Near the close of the war was appointed General. Has filled important civil offices, among these that of Governor of the State of Ohio for two years.

30. JOHN A. FOLLETTE, M. D. Son of Joseph W. and Mary B. [Towle] Follette; b. Centre Harbor, Feb. 17, 1834; grad. Dart. C. 1857. Studied medicine with Dr. L. S. Bartlett, and practiced in Kingston; m. Martha E. Goodwin, Feb. 17, 1862, who was b. Southampton, Feb. 12, 1838. Dr. F. was surgeon in the war; is settled as physician in Boston, Mass.

31. WILLIAM FRANKLIN WEBSTER, M. D. Son of Samuel and Mary Webster; b. Kingston Sept. 13, 1834; grad. Brown U. 1852; Tutor '52-'54. Studied medicine and natural science in European schools more than a year; joined Cong. Church, Pawtucket, R. I., 1859; m. Ellen F. Pervere of Pawtucket, Dec. 1858. Failure of his health dated from Feb., 1858, when he was attending lectures at Harv. Med. School. Appointed Prof. chemistry, Washington C., Penn., 1860. Went there but was unable to enter upon the duties of his professorship. Died at Washington, Penn., Nov. 13, 1860. His last words were "Heaven to me is as bright as noon-day."

32. HENRY F. C. NICHOLS, A. M. Son of Nicholas and Mary J. [Barstow] Nichols, and grandson of Capt. N. (see E. 15); b. Kingston, Jan. 1836; grad. Williams C. 1859, Andover, 1864. Preached several years in St. Lawrence Co., N. Y.; then went into mercantile business. Lives in Michigan. His sister, Mary E., b. Kingston, 1830, is wife of David H. Nutting, M. D., missionary of A. B. C. F. M.; returned to this country.

33. HENRY LYMAN PATTEN, A. M. Youngest son of Colcord and Maria R. [Fletcher] Patten; b. in K. April 4, 1836; grad. Harv. C. 1858, with high honors; teacher in several situations; studied law a year, then became teacher in the academical department of Washington U., St. Louis, Mo., but resigned to study law. Entered the army; was successively 2d and 1st Lieut., Capt. and Maj. 20th Mass. Vols. Was a very skillful officer. Wounded at Nelson's Farm,

July 30, 1862; also, in the battle of Gettysburg, and in the Wilderness. Yet, again Aug. 17, '64, at Deep Bottom, Va., when amputation of the left leg above the knee became necessary, and he died in Philadelphia, Sept. 10, 1864. Shortly before his death, commissions were issued, which did not reach him, appointing him Colonel, and then Brigadier General by Brevet. "He was earnest and devout and cheerful and affectionate and conscientious and brave."—*Pres. Walker*. A much beloved member of this Church, with which he united at the age of fifteen years.

He was, I believe, the last soldier either of whose parents were members of this Church, who died in the progress of the Great Conflict—the first being George Edward Schelling, son of John and Lucy Schelling, who died of a fever, in hope of a better life, at Port Royal, Dec. 12, 1861, aged eighteen years.

Completeness of enumeration is by no means claimed for the above list. Omissions may be referred to my lack of definite information.

ERRATA.

Page 3, line 13 from bottom, for Rev. W. read Rev. G. W.

" 5, line 9 from bottom, for my read any.

" 8, line 5 from top, insert were before impoverished.

" 9, line 6 from bottom, for Thompson's read Tompson's.

" 9, lines 11 and 12 from bottom, for Thompson read Tomson.

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